

Student's Name

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Course

Date

Article Review

Introduction

In the 18th century, the Metis women from the Red river area and Great lake area in Monitoba sewed for a living. These women sewed tobacco pouches, moccasins, gloves, saddles, and clothes that they decorated using brightly colored beads and this mainly caught the eyes of many travelers. This distinctive women used their imagination to create floral designs that would become the widely used designs by the Metis of the 19th century.

According to the natives, these women were referred to as the “Flower Beadwork People” (Carpenter and Jock). Over the years, the Metis women have contributed greatly to the unique cultural heritage of the Canadians. It is important to note that this art has long been forgotten and little is still known about it. However, a few collections in museums show these handwork items. This particular article review shall use Frank’s Tough Guide to Critical writing to critically analyse the article by the name sewing for a living: The Commodification of Metis Women’s Artistic Production.

Objectives or Aims

“My mother is called Sauv , partly of Indian blood, she came from the North. My father passed away when I was very young as he had been ailing for a period of time. My mother

had to support the family by herself and to do this she made fine moccasins and coats for women". The author begins the article with this particular statement. The statements objective is clear, in that, some of the Metis women engaged themselves in the making of coats and moccasins as a means of providing for their families. In simple words, as an income generating activity.

The author also brings out the objective of competition. Noting that the women competed and had a rivalry as to whom among them made the finest garments for their husbands. In the article, Johnny Grant noted that most of the women dressed their husbands and children in the finest silk and beads to present among the audience who dressed their families better, however, Johnny Grant acknowledges that Sauvé helped reduce the domestic burden of her fellow women by making her products affordable and available.

The author also brings out the objective of the female economy clearly. He does this by noting that the women not only played the social roles but also played a very important role in the economy as they greatly contribute to trade. The author's research does not stray and drift from the aims, this can be justified through the findings of how the women learned how to sew. He puts this research into context by noting that it is through participation and home based instructions in the communal work of the women coupled with some exposure to the formal education in schools that the women learned how to sew. The author also notes that within the homes, the daughters learned how to sew from their mothers and those that were exposed to new environments during trading learned new techniques in the markets.

Acculturation is the process of both psychological and cultural change resulting from meeting with people of different cultures. The author clearly brings out this objective of acculturation by noting that fur trade resulted in the development of unique traditions that he referred to as hybrid traditions. The author notes that these traditions sprang up as a result of

social field crosscuts and cross-cultural dynamics. He notes the development of the first sewing company, that is, the Hudson's Bay that introduced the skills of tailoring and the concept of industrial manufacturing of clothing. The author has managed to remain original, he has not spent time reinterpreting existing knowledge and by using critical research in the articles aims and objectives, his claims are not at all contestable.

Data Sources

The author of this particular article to a very small extent relies on secondary sources of data. Most of the sources used in this article are primary sources. In many instances, the author recalls aspects in his lifetime and this informs the content of the article, for example, "my grandmother spent a lot of time making birch bark baskets from the roots of just about any plant. She made us collect roots and when she needed to make a basket she would first soak the roots in water.

Grand mother never used crotchets from the stores, instead, she used her own fingers. Everything she needed she got from nature. Most of the skills grandmother had she learned from her first home in St. Boniface and everything I learned I learned from her." By the author remembering and saying this about the grandmother, we get to identify a lot about the learning process and how girls learned sewing.

The author does rely on other people's research noting Johnny Grant in the article. The author notes Johnny Grants research and how in his research he describes other hard working women in the Red river area as having a pleasant rivalry as to whom among them makes the finest garments for their husbands. It is in Johnny Grant's research that the author notes that the women were dressing their husbands and children with the finest silk and

beads. It is also important to note that all the authors' arguments are well supported. It is also clear from the article that new sources of data have been brought to the reader's attention.

This data in itself also says exactly what the author says in the article. It is also clear that there are sections of the author's arguments that are based on emotions, for example, by letting the reader know that the father died when the author was still young draws emotions and helps the reader understand some of the factors that made the mother sew to support the family.

Methods of presentation

Data processing is the process of converting raw data into information that is meaningful. It is important to note that there are various types of data processing and all can be used to process data according to the available time, requirements, as well as, the software being used for the data processing process. In this particular article, the author uses manual data processing.

Here, data used in the article is processed manually without the use of electronic devices. It is important to note that this particular is slow in nature. Additionally, the chances of making errors is high. The author has not warned the reader about any limitations or problems of the data in the article. Numerical data, for example, statistics have not been used by the author.

The author has not reinforced the arguments in the article with maps, graphs, or tables.

However, the organization and order of the information makes sense. All data in the article can be verified as all direct quotations are appropriately referenced.

Interpretation

A lot of articles fail by being long on facts and short on understanding. However, in this particular article, the author balances the facts and understanding. The interpretations and conclusions the author makes in the article are the same. The author brings forth the fact that

the works of Metis women was good and this greatly contributed to the economic lives of the people in Western Canada.

The author also concludes that the talents and abilities of these women allowed them to explore and identify themselves and other members of the community. Farrell also brings forth the fact that a lot of individuals saw sewing as a second class occupation and with this she concludes that by reading this article, they should remember that Metis women put sewing to good use through combining their imagination, talents, and abilities and through this they provided for their families from the 19th to the 20th century.

The author brings about the fact that the sewing that was being done by the Metis women greatly benefited the men in their trading posts. To conclude this particular fact, the author notes that the Metis women did not sew only to clothe their families. A portion of what they produced helped the men in trading activities. The author further notes that the women were instrumental in the fur trade as they greatly contributed to the industry by not only acting as companions to their male counterparts but also as laborers who converted skin to clothing.

Conclusion

Sewing for a living: The commodification of Metis Women's Artistic Productions by Sherry Farrell Racette is a good article. The author correctly links facts and conclusions in the article. The author does not focus entirely on facts at the expense of understanding. Instead, the author balances between the two and supports all the arguments presented.

Bibliography

Carpenter and Jock. *Fifty dollar bride: Marie Rose Smith, a chronicle of Métis life in the 19th century*. Gray's Pub., 1977.